

Death.—Death is not considered to be a natural phenomenon but is attributed to the presence of malevolent spirits in the body. A dead man's soul hovers around his house, which is usually abandoned, though it may be dismantled and sold. The corpse is buried in a coffin in a Catholic-style cemetery near the church. The dead man's possessions are usually given away, but it is not known who inherits his fields and clearings.

ESTHETIC AND RECREATIONAL ACTIVITIES

Art.—The great range of designs used by the *Cayapa* in their face and body painting has already been mentioned. There is a similar variety in the geometric figures used to ornament their canoes. There are no design names, nor is there any apparent significance in their variation. Animals are sometimes painted on canoes destined for the market, but only geometric designs satisfy the native consumer.

Textile decoration, particularly on women's skirts, differs from canoe and body painting in its emphasis on realistic motifs. Men, mammals, reptiles, birds, fishes, and parts thereof are frequently woven into the cloth. Interestingly enough, in both design and execution this ornamentation resembles very closely the decoration used by Highland Indians on their belts (*fajas*).

Calabash dishes frequently have an incised design below the rim.

Canoe paddles and wooden seats are sometimes ornamented with carved images, and children usually play with carved wooden dolls.

Music and dancing.—Holidays, weddings, and other feasts are accompanied by much dancing and drinking. As elsewhere along the coast, European marimba is widely used, as are panpipes, flutes, drums, and rattles. In recent years the Highland San Juan dance has been gaining in popularity. Also of immediate Highland provenience may be the small European wooden harp with palm-fiber strings.

Toys.—Children's activities are usually imitative of adult pursuits. Complete sets of diminutive artifacts are made for the children. Blow-guns are given the boys. Only dolls and tops seem to be specifically children's toys.

Alcoholic beverages.—There is no evidence of the use of narcotics. Guarapo, the fermented juice of sugarcane, and rum, its distilled by-product, are both made and liberally drunk by the people at appropriate occasions.

RELIGION

Native *Coyapa* religion has blended with many Roman Catholic practices. Baptism, marriage, and political office must be confirmed by the priest. Masses are told for the souls of the dead, and Easter and Christmas are celebrated whenever the priest happens to visit the community.

764 prepare for the occasion what might be termed a fence of palm-leaves. A row of palm-leaves is set together vertically along the river-bank in front of the house, the row being sometimes a hundred yards or more in length. Opposite the house and at the point where the path ordinarily used for going to the river crosses the row, one leaf is omitted. When the family departs with the corpse, the head of the house sets in place the leaf necessary to complete the fence, and the house then becomes taboo to all passers-by. No one, not even the [734] negroes of the region, would think of going through or around this fence or in any way approaching the house, owing to their fear of the soul of the departed which is supposed to linger about the house and which would be sure to wreak vengeance upon them. If it has been determined, however, that the relatives of the deceased shall again inhabit the house, they return after the funeral and pass through the fence, but not until the head of the house has removed the single palm-leaf referred to as the one last planted by him. The remainder of the fence is never taken down, but is allowed to fall of its own accord.

- 768 In many cases such a house is never again occupied. This is true when the deceased is an important member of the family, as the father, mother, or a favorite son or daughter; indeed almost any of the older members of a family are considered sufficiently important to warrant the abandonment of the house. After the death of a young child, on the other hand, a house is almost always reoccupied. The abandonment of a house is a matter of no small importance to a Cayapa family, since its

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construction is attended with considerable difficulty, especially in the matter of cutting and adzing the houseposts, which are long and heavy and are made of very hard and durable wood. Furthermore, when a house is abandoned on short notice, other shelter must be found for the family, either by building a temporary structure or by sharing quarters with a relative until a permanent dwelling in a new locality can be constructed. Frequently the move is only a short one; as, for instance, to the opposite side of the river, the fields of plantain and other products being still used. If, on the other hand, the site of the new house is at a considerable distance from that of the abandoned one, new fields and an entirely new equipment are established in a short time. An abandoned house changes very little in appearance for a season, but by the end of a year or two it becomes overgrown with the rank vegetation, and in the course of four or five years is almost entirely invisible. There are instances in which an abandoned house has been sold by the surviving relatives, not to be inhabited where it stood but to be taken apart and the materials transported to a new locality. It rarely or never happens, however, that the surviving relatives themselves will take such a house to pieces and use its materials for the construction of their new home.

In case it has been determined to abandon a house, some maintain that it is never again visited by anyone after the body of the deceased is removed, but others claim that one or more of the surviving relatives return to it with a shaman for the purpose of driving out the soul or spirit of the deceased. As a matter of fact

- 768 there would be no other reason for returning to it, since when the corpse is taken away all property which the relatives do not care to abandon completely is removed from the house at the same time.

[764] In large measure the property of the deceased is destroyed or disposed of by the surviving relatives. Some of his property, along with some of their own, is usually buried with the corpse. The greater part of the remainder of the property of the dead, and also frequently much of that of the relatives, is thrown into the river, given to other persons, or sold. Ordinarily one or two articles, as for instance a manta or an adz formerly belonging to the deceased, is kept by near relatives, but often there seems to be a definite desire to destroy all evidences of the life of the deceased and to get rid of any articles that would recall him to their minds.

KINSHIP

- 601 The terms of relationship among the Cayapa are as follow:

ASCENDING RELATIONSHIP

ENGLISH	CAYAPA	EQUIVALENT
father	a'pa	
mother	a'ma	
grandfather	antc-a'pa	antc-father
grandmother	antc-a'ma	antc-mother
uncle	yap'pī, ap'pī, ap'kū	a'pī-a'pa
older than parent	apa-kar'we apikū-rūkū'we	father-kar'we father-kū-old- man
younger than parent	ka'i-ap'pī	little-father-pī

4:Altschuler E-5 (1959-1960) 1965

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the coffinmakers a gift of two or three liters of rum which is consumed on the spot. If the deceased is a woman, her husband goes through her belongings and sets aside items that are especially attractive and/or expensive, and these are later auctioned off at the funeral. The money received in this manner is used to pay for special masses for the dead. Finally when all is in readiness, the body is placed in the coffin. The funeral is held at a house that is on the main river to facilitate the final removal of the body to the ceremonial center for burial. The coffin is placed in a canoe which is piloted by a close male relative: father, husband, brother, etcetera. The pilot sets out alone with the corpse for the funeral site.

One day I received word that the wife of Aurelio Anapa had just died from the bite of a venomous snake. She had been attended by a brujo for a period of four days to no avail. The following morning at about two o'clock, we heard faintly the mourning chant of the Cayapa. Slowly the sound came closer, and far up the river a light was moving steadily. Finally, after what appeared to us to be an interminably long time, Aurelio

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marriage, and she accepted. Lorenzo claimed that he never consulted the girl's mother ~~her~~ father was dead, as he was ashamed and afraid of her. Because Lorenzo's parents were dead, he moved into his mother-in-law's house. After several years the young couple was married by the Catholic priest in Punta Venado.

After the death of his first wife, Lorenzo lived in his mother-in-law's house for about five years. He stated that after his wife died, her mother told him that he was no longer her son-in-law. Thereafter, apparently she either did not prepare his food or did not do so properly. Lorenzo says that he did not argue with her but continued living there for five years, nevertheless:

One night Lorenzo attended a party given at the home of Antonio Largo. He saw his present wife there for the first time and was immediately attracted to her. While the men and women are somewhat separated at fiestas, the women serve the men guarapo /wápu/, a fermented sugar cane drink, and at these times some conversation may be had. Lorenzo told her that he wanted her to come away with him "immediately."

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